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useless for anybody to write on early marriage after the appearance of his own work on "The Primitive Family."

EDWARD WESTERMARCK.

LONDON.

"MORAL DISTINCTIONS"—AN EXPLANATION.

In reference to the reply of Mr. Muirhead to what he calls my "accusations," may I say in explanation,—

1. That I do not consider the area of conduct affected by moral obligation to be the same as that affected by legal compulsion. I think the former much wider.

2. I think that a man has large duties to his wife and children.

3. When speaking of self-regarding acts as contrasted with other regarding ones, I do not consider that a man's wife and children are himself. It seems to me sophistical to do so.

4. Is not the function of the moralist to observe and build upon distinctions rather than to seek to break them down? Every rule of morals or jurisprudence shades off at its margin, so that you cannot say precisely where it ends; but that does not show that it is not sound. That I am free while a dangerous lunatic is confined depends upon legal rules which cannot be scientifically defined.

NEVILLE TEBBUTT.

BOOK REVIEWS.

THE EVOLUTION OF RELIGION. By Professor Edward Caird, LL.D., D.C.L. In two volumes. Glasgow: MacLehose & Sons, 1893.

The Gifford Foundation, whatever other results it may yield, has merited the gratitude of this generation through having furnished an occasion for Professor Caird's lectures. The work is an *apology* for religion, and for the Christian religion in particular of a higher strain than has hitherto been heard in English literature. In substance the work represents the ripest fruits of a modern